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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

O Garden dark and dreary,
O sad Gethsemane!
Where, sore oppressed and weary,
Our Saviour comes to pray.

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Of the Church—By the Church—For the Church

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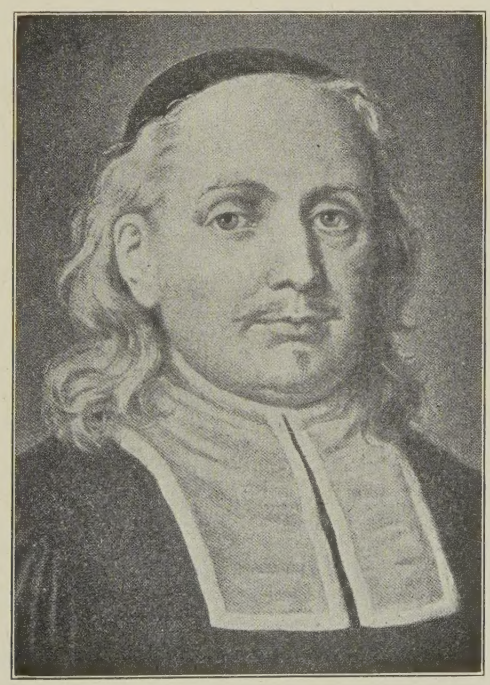
1607 Paul Gerhardt 1907

Tercentenary Jubilee, March 12

"THE greatest sacred poet of the Evangelical Church of Germany is undoubtedly Paul Gerhardt, whose tercentenary birth jubilee will be commemorated on March 12," says Dr. B. Pick in the preface of his book, "Lyra Gerhardt." "He is rightly called the sweet singer of Germany, for some of his songs, like 'O Sacred Heart Now Wounded,' 'Commit Thy Way Unto the Lord' or 'Now Rest the Woods Again,' belong to the choicest gems of sacred poetry and are found in all German hymn books."



PAUL GERHARDT.

Paul Gerhardt is the man who ranks next to Luther, and whom the Evangelical Church will always regard as her greatest religious poet, the faithful confessor of Luther in suffering and persecution.

He was born March 12, 1607, in Graefenhainichen, a little town between Halle and Wittenberg, in Electoral Saxony, where his father, Christian Gerhardt, whom he lost when yet a child, was burgomaster.

When Gerhardt had attained his twelfth year, the terrible Thirty Years' War broke out, and his family seems to have suffered much by its ravages. At the age of fifteen he entered

the "Fuerstenschule," at Grimma, where he remained until December 12, 1627, and then entered the University at Wittenberg, where he was inscribed as a student of theology. He had hardly finished his studies when, in 1637, half of his native place was burned by the Swedes. This circumstance and the otherwise troublous times may account for his late settlement in a ministerial sphere. The whole of his youth and early manhood fell in the time of war. That it must have been a period full of disappointment and hope deferred for him is clear enough when we find a man of his power at the age of forty-five still only a private tutor and candidate for holy orders. In 1651 he was living in this capacity in the family of Andreas Bartholdt, Chancery Advocate, in Berlin, whose daughter he subsequently married. In that year a vacancy occurred in the ministry at Mittenwalde, a small village about four miles from Berlin, by the death of Probst Caspar Goede. The magistracy of that place applied to the clergy of Berlin to recommend a suitable man to them for the office. Paul Gerhardt was their unanimous choice. They recommended him "as an honorable, estimable and learned man, whose diligence and erudition were known, of good parts and incorrupt doctrine, of a peace-loving disposition and blameless Christian life, which qualities had procured for him the love of all classes, high and low, in Berlin." They furthermore added that he had frequently, "at their friendly invitation, exercised the excellent gifts with which God had endowed him for the edification of the Church, and had thereby deserved well of the people, and endeared himself to them." This recommendation was sent to Mittenwalde without the knowledge of Gerhardt. No better, no higher testimony, therefore, could have been given to his character, learning and abilities.

He was accordingly appointed and set apart to his office in St. Nicholas' Church, Berlin, on November 18, 1651, and entered before the close of the year on his duties.

At Mittenwalde he passed six quiet years, during which he began to publish his hymns, which immediately attracted great attention, and were quickly adopted into the hymn-books of Brandenburg and Saxony. But several circumstances in his position at Mittenwalde conspired to make Gerhardt desire a change, and he welcomed an opportunity to go to Berlin.

His hymns had made him known; and when the third diaconate of St. Nicholas' Church became vacant by the death of Probst K. Peter Vehr, and the consequent promotion of the other ministers, he was appointed by the magistrates to fill the vacancy. The spirit in which he received and accepted the invitation is shown in his letter to the magistrates on accepting their offer. He humbly and gratefully recognized the hand of God in the matter; and owning his own weakness, earnestly solicited the prayers of the faithful.

Prussia was at that time governed by Frederick William I, "the great Elector," whose memory is still revered in the country as the founder of its greatness. The mass of his people were Lutherans, but he himself belonged to the Reformed Church, to which his grandfather, the Elector Sigismund, had seceded in 1613 from political motives. At the peace of Westphalia in 1648, he was the one important German prince who acted as spokesman for the Calvinistic churches, and it was through his efforts that they obtained the same legal recognition as the Lutherans. His next endeavor was to make peace between the two churches within his own dominions. He saw clearly enough the waste of strength and the evil passions caused by their disunion and perpetual controversies, and he is not accused of any unjust bias or partiality toward his own Church; but the times were not then ripe for such an attempt, and he met with little success.

He summoned the leading men of both Churches to a series of conferences on the points of dispute between them, in the hope of thus arriving at some approximation of opinion, or at least a declaration that the points of difference were "non-essential."

The conference met at various times during the years 1662-63. But the result was the precise reverse of the Elector's hopes; the more the doctors argued the farther apart they found themselves.

As might be surmised, from the state of party feeling, the conference was not only fruitless, but left matters in a worse condition than they were when it first met. Furthermore, at the last sitting but one, on May 22, 1663, the Berlin clergy incurred the high displeasure of the Elector, by defending and approving the conduct of their speaker, Reinhardt, on an occasion when he had given great offense to his highness. It is thought that at this time Gerhardt wrote his heart stirring and beautiful hymn, "Ist Gott fuer mich so trete" ("If God be on my side.")

The Elector, in consequence of the result of the conferences, and wearied by their ill-suc-

cess, put a stop to them in 1664, and published an edict, requiring the ministers of both communions to abstain from attacking each other's doctrines in the pulpit or elsewhere with harshness or want of charity; and in 1665 he announced his intention of demanding from every beneficed Lutheran clergyman his subscription to a document pledging himself to observe the terms of this edict.

Hundreds signed the edict. Some who had scruples yielded on account of their wives and children, but many hesitated.

The Elector, ignorant of the trouble given to the consciences of many worthy men, viewed this conduct on their part as self willed and unwarrantable opposition to what appeared to him a needful regulation. He ordered Lilius and Reinhardt to be removed from office.

The next minister who was called on to subscribe the edict was Paul Gerhardt. The Elector was convinced that, next to Reinhardt, he was the most vehement opponent of peace between the Lutherans and Reformed. Eight days were allowed him for consideration, and in the first instance he accepted the delay, but before the rising of the same session, he declared "that he had ample time for consideration, and that he could not change his mind," whereupon he was deposed from office, in the name of the Elector.

Great as was the agitation produced in the public mind by the deposition of Lilius and Reinhardt, the sensation occasioned by Gerhardt's was much more profound. Gerhardt was the most beloved, as well as the most celebrated, of all the ministers; and thus we need not be surprised that after his deposition many of his congregation resorted to his private house for religious counsel and worship.

Meetings were held and petitions signed by the citizens and the guilds of the cloth makers, bakers, butchers, tailors and pewterers were addressed to the Elector in favor of the reinstatement of Gerhardt, but in vain. A second petition was sent, and then the Elector gave way, declaring that considering the tender conscience of the preacher, Paul Gerhardt, and that he had never been guilty of bitterness and uncharitableness in the pulpit, an exception should be made in his case, and he should be permitted to resume his office without subscription. The whole city was rejoiced, but now a new difficulty arose. The Elector had sent word by one of his secretaries to Paul Gerhardt of his reappointment, but had said also that he relied on Gerhardt's well known moderation and loyalty, that even without subscription he would act in conformity with the spirit of the edict. This message perplexed Gerhardt's conscience once more; an implied undertaking was, he said, to a Christian man, as binding as any subscription could be, and he therefore felt himself still unable to accept office on these terms. A long period of fruitless negotiation ensued, and much mental distress on Gerhardt's part; for these new scruples appeared to many of his friends exaggerated. But how real they were to himself is shown by his persistency, and his letters to the town council and Elector. "It was only the most urgent necessity," he writes to the latter, "which induced me to retire from my pastoral office; and should I now accept it again on these terms, I should do myself a great wrong, and, so to speak, with my own hands inflict on my own soul that wound which I had formerly, with such deep anguish of heart, striven to avert. I fear that God, in whose presence I walk on earth, and before whose judgment seat I must one day appear; and as my conscience has spoken from my youth up, and yet speaks, I can see it no otherwise than that if I should accept my office I should draw on myself God's wrath and punishment."

Gerhardt resigned his office, and so ended his ministry in Berlin. Deprived of his office, he was also afflicted with family bereavements. He had lost three children in their infancy, and now he lost one of his two remaining sons, while his wife, worn out by sorrow and anxiety, fell into a long and slow decline, which finally ended with her death in 1668. In the following year he was appointed to Luebben in Saxony, where he became archdeacon. Here he spent the last seven years of his life; but they were years of sadness, for his wife was gone, his only child had more than one dangerous illness, and he was living in a land of strangers.

He had then reached his seventieth year, and when he felt the approaching end of his earthly life, he wrote his will and rules of life, for his son, Paul Friedrich:,

"In thine ordinary life follow not bad company, but the will and command of thy God.

"Do nothing evil in the hope that it will remain secret,

> 'For nothing can so small be spun
> That it comes not to the sun.'

"Never grow angry out of thine office and calling. If thou findest that anger hath inflamed thee, be perfectly silent, and do not utter a word until thou hast first repeated to

thyself the Ten Commandments and the Christian Creed.

"Be ashamed of sinful, fleshly lusts; and when thou comest to years that thou canst marry, do so, seeking direction from God, and the good counsel of pious, faithful, and judicious persons.

"Do people good whether they can requite you or not, for what men cannot requite the Creator of heaven and earth has long ago requited, in that he created thee, hath given thee His dear Son, and in holy baptism hath received and adopted thee as His son and heir.

"Flee covetousness like hell. Be content with what thou hast acquired with honor and a good conscience, though it may not be too much. Should God grant thee more, pray him to preserve thee from any hurtful misuse of temporal possessions. Summa: Pray diligently, study something honorable, live peacefully, serve honestly, and remain steadfastly in thy faith and confession. So wilt thou one day die and leave this world willingly, gladly, blessedly! Amen!"

In such hearty and strong faith, which he commended to his son, he died on June 7, 1676.

Our Lord's Last Hours on Earth

A Daily Lenten Meditation by Bishop Hall

SELECTED BY THE LITERATURE SECRETARY

Saturday, March 2.

WHO is so fit to betray Christ as one of His own? There can be no treason where there is not some trust. Who is so fit to do the dastard deed as the mercenary wretch who bore the bag and overloved that which he bare? That heart which hath once enslaved itself to paltry red and white earth may thenceforth be made anything. Who can trust to the mere power of good environment when Judas, who heard Christ daily, whom others heard preach Christ daily, who daily saw Christ's miracles, and daily wrought miracles in Christ's name, is, at his best, a thief, and ere long a traitor? If Judas were once Christ's disciple, yet he was now Mammon's servant. He could not but hate the Master whom he formerly professed to serve, while he really served that master which Christ professed to hate. He is but in his trade while he is bartering even for his Master.

Third Sunday in Lent, March 3.

Wretched Judas! whether shall I more abhor thy treachery or wonder at thy folly? What will they, what can they give thee for the purchase of that Head which thou profferest for sale? Had they been able to fetch down those rich and glittering spangles of heaven, and to have put them into thy fist, what had these been to weigh in the balances with a God? How basely, therefore, dost thou speak of chaffering for Him whose the world was! "What will ye give me?" Alas! what were they, what had they, miserable men, to pay for such a Purchase? Thirty paltry silverlings, forsooth! How unequal is this rate! Thou, Judas, that valuedst Mary's ointment, which she bestowed upon the feet of Christ, at three hundred pieces of silver, sellest thou thy Master, on whom that precious odor was spent, at thirty? Worldly hearts are penny-wise and pound-foolish. They know how to set high prices upon the worthless trash of this world; but for heavenly things, or the God that owns them, these they shamefully undervalue.

Monday, March 4.

"And I will deliver Him unto you." False and presumptuous Judas! It was more than thou couldst do. Thy price was not more too low than the undertaking was too high. Had all the powers of hell combined with thee, they could not have delivered thy Master into the hands of men. The act was none but His own. All that He did, all that He suffered, was perfectly voluntary. Had He pleased to resist, how easily had He, with one breath, blown thee and thine accomplices down into their hell! It is no thanks to thee that He would be delivered. O Saviour, all our safety, all our comfort, depends not so much upon Thine act as upon Thy will. In vain should we have hoped for the benefit of a forced redemption.

Tuesday, March 5.

The bargain is driven, the price paid. Judas returns, and looks no less smoothly upon his Master and his fellows than if he had done no sacrilege. What cares he? His heart tells him he is rich, though it tells him he is infamous. This is not the first time he was a hypocrite. The Passover is at hand, and no man is so busy to prepare for it, or more devoutly forward to receive it, than Judas! As if that shameless man meant to outbrave all accusations, and to outface his own heart, he dares to ask too, "Master, is it I?" No disciple shall more zealously abominate that crime than he who fosters it in his very bosom. Reputation is the only care of false hearts, not truth of being, not conscience of merit; so they may seem fair to men, they care not how foul they are to God.

Wednesday, March 6.

"After the sop, Satan entered into Judas." Better had it been for that treacherous disciple to have done without that morsel! Not

that there was any malignity in the bread, or that the sop had any power to convey Satan into the receiver. After our sacramental morsel, if we be not the better, we are surely the worse. As in every gross sin which we entertain, we give harbor to the evil spirit, so, in every degree of growth in wickedness, new hold is taken by him of the heart. No sooner is his foot over the threshold, than he enters into the house, and easily passes thence into the innermost rooms.

Thursday, March 7.

That heart of flint yet relents not. The traitor knows his way to the high priest's hall, and to the garden. The watchword is already given, "Hail, Master," and a kiss. Go, kiss and adore those despicable silver pieces which thou art too sure of! The Master whom thou hast sold is not thine. But, O the impudence of a soul-seared sinner! That tongue which hath agreed to sell his Master dares say "Hail!" and those lips that have passed the shameful compact of His death dare offer to kiss Him whom they have covenanted to kill! It was God's charge of old, "Kiss the Son, lest He be angry." O Saviour, Thou hadst reason indeed to be angry with this kiss! The scourges, the thorns, the nails, the spear of Thy murderers were not so painful, so piercing as this touch of Judas. The stab of an enemy cannot be so grievous as the wounds of a disciple.

Friday, March 8.

What a preface do I find to my Saviour's passion! A hymn, and an agony; a cheerful hymn, and an agony no less sorrowful. A hymn begins it, both to raise and testify the courageous resolutions of His suffering; an agony follows, to show that He was truly sensible of those extremities wherewith He was resolved to grapple. "My soul is exceeding sorrowful, even unto death." O Saviour, what must Thou needs have felt when Thou saidst so? Feeble minds are apt to bemoan themselves upon light, trivial occasions, but the grief must needs be violent beyond measure that causeth a strong heart like this to break forth into such a passionate complaint! Woe is me, what a word is this, for the Son of God!

Saturday, March 9.

But to whom dost Thou make this moan, O Thou Saviour of men? Hard is that soul driven, that is fain to complain to His inferiors! Had Peter, or James, or John thus bewailed himself to Thee, Thou hadst been sure to pity them, and able to relieve them. But now that the case is reversed and Thou lamentest Thy sorrow to them, alas! what issue couldst Thou expect? Old and holy Simeon could foresay to Thy blessed mother, "A sword shall pierce through Thy soul"; but, alas! how *many* swords at once pierce Thine! Every one of these swords is both sharp and edged. "My soul is exceeding sorrowful, even unto death." What human soul is capable of remotely conceiving the least of those sorrows that oppressed Thine? It was not Thy body that suffered most. The pain of body is but as the body of pain; the anguish of the soul is as the soul of anguish.

Fourth Sunday in Lent.

What was it, what could it be, O Saviour, that lay thus heavy upon Thy Divine Soul? Was it fear of death? Was it the forefelt pain, shame, torment, of Thine ensuing crucifixion? O narrow and base thoughts of cowardly and impotent mortality! How many thousands of Thy blessed martyrs have welcomed no less excruciating tortures with smiles and gratulations, and have made sport of those bitterest cruelties which their very tyrants thought insufferable! Whence had they strength but from Thee? If their weakness were thus undaunted and invincible, what must be Thy power? No, no, it was the crushing weight of the aggregate sin of mankind; it was the too heavy burden of Thy Father's wrath for our iniquities that thus pressed Thy soul, and wrung from Thee these bitter expressions.

Monday, March 11.

What can it avail Thee, O Saviour, to tell Thy grief to men? Who can ease Thee, but He of whom Thou saidst, "My Father is greater than I?" So, to Him Thou now turnest: "O Father, if it be possible, let this cup pass from Me." Was it not this Thy prayer, O dear Christ, which in the days of Thy flesh Thou offeredst up with strong crying and tears to Him that was able to save Thee from death? Surely this was it. Never was cry so strong, never was God thus solicited. How could heaven choose but shake at such a prayer from the power that made it? How can my heart but tremble as I hear this suit from the Captain of our salvation?

Tuesday, March 12.

While Thy mind was in this fearful agita-

tion, it is no marvel if Thy feet were not fixed. Thy place is more changed than Thy thoughts. One while Thou walkest to Thy drowsy attendants, and stirrest up their needful vigilancy; then Thou returnest to Thy passionate entreaties, and fallest again upon Thy face. If Thy body be humbled down to the earth, Thy soul is yet lower. Thy prayers are even more vehement than Thy pangs. "Being in an agony, He prayed more earnestly, and His sweat was, as it were, great drops of blood falling down to the ground." O my Saviour, what an agony am I in, while I but think of Thine! What pain, therefore, what fear, what strife, what horror, was in Thine own sacred breast! How didst Thou struggle under the enormous weight of our sins, that Thou thus sweatest, that Thou thus bleedest!

Wednesday, March 13.

If eternal death be insufferable, if every willful sin deserves eternal death, what, Oh! what was it for Thy soul in this short time of Thy unfathomable passion, to offer full equivalent for those millions of eternal deaths which all the sins of all mankind had deserved from the just hand of the holy Godhead! I marvel not that Thou bleedest a sweat, that Thou sweatest blood. If the moisture of that sweat be from the body, the tincture of it is from the soul. As there never was such another sweat, so neither can there ever be such a suffering. It is no wonder if the sweat were more than natural, when the sufferings were more than human.

Thursday, March 14.

O Saviour, so willing was that precious blood of Thine to be spilled for us, that it was ready to run ahead of Thy persecutors. In Gethsemane it issued forth in those pores before Thy wounds were opened by Thy murderers on the cross. O that my heart could bleed unto Thee, with true inward contrition, for those sins of mine which are guilty of this Thine agony, and have drawn the blood out of Thee, both in the garden and on the cross!

Friday, March 15.

But O, ye blessed angelic spirits, which came to comfort my afflicted Saviour, how could ye bear to look upon the Son of God when ye saw Him writhing as for His very life under these violent ordeals? With what astonishment did ye behold Him bleeding in torture, whom ye adored! In the wilderness, after His duel with Satan, ye came and ministered unto Him; and now in the garden, while He is in a harder combat, ye hasten to strengthen Him. O the wise and marvelous dispensation of the Almighty! Whom God will afflict, an angel will relieve! The Son shall suffer, the servant shall comfort him! The God of angels droopeth, the angel of God strengthens Him!

Saturday, March 16.

Blessed Jesu! if as a man Thou wast willing to be "made a little lower than the angels," how can it disparage Thee now to be attended and cheered up by an angel! Thy humiliation would not disdain comfort from meaner hands. How free was it for Thy Father to convey seasonable consolations to Thine humbled soul, by whatsoever means. Behold, though Thy cup shall not pass, it shall be sweetened. What if Thou see not, for the time, Thy Father's face, yet Thou shalt feel His hand. What could that angel spirit have done without the God of Spirits? O Father of mercies, Thou mayest bring Thy children into agonies, but Thou wilt never leave them there. "In the midst of the sorrows of my heart, Thy comforts shall refresh my soul." Whatsoever be the means of my consolation, I know and adore the Author.

Fifth Sunday in Lent.

That traitor whom his own rope made all too fast, not long afterward, in his tragic suicide, gave to the soldiers this charge: "Hold Him fast." So they bind hard His gentle hands, and think no twist can be strong enough to hold this Samson. Pompous soldiers, indeed! If his own will had not tied Him faster than your cords, though those manacles had been the stiffest cables or the strongest iron, they had been burst like flimsy threads of flax. What a sight is Jesus bound! Whose eyes can but brim with tears to see those gracious hands, which made heaven and earth, strapped together and bruised with those merciless cords! To see Him thus cruelly fettered Who came to restore us to the liberty of the sons of God! To see the Lord of Life contemptuously dragged through the streets, first to the house of Annas, thence to Caiaphas, from him to Pilate, from Pilate to Herod, from Herod back again to Pilate, from Pilate to Golgotha, while all the way the base rabble and scum of the city run after Him with shouts and scorns!

Monday, March 18.

What need of all this pageant of cruelty? Wherefore this lingering of His execution? Was it because their malice regarded a quick death as too much mercy? Or was it because, while they intended to be bloody, they would fain seem to be just? Had their violence been sudden, it would have been obviously murderous; so now the semblance of a legal process shall gild over their deadly spite, making them seem honest, and the accused seem guilty! The whole deed was, in very truth, a night-work. A dastardly act of so much darkness was not for the light. Old Annas and that wicked bench of gray-headed scribes and elders can be content to break their sleep to do mischief. Envy and malice can make noon of midnight. It is resolved He shall die; and now pretenses must be sought that He may be judicially murdered!

Tuesday, March 19.

Caiaphas was not more malicious than crafty. What was in vain attempted by witnesses shall be drawn out of Christ's own mouth. What an accusation could not effect, an adjuration shall. "I adjure Thee by the

living God that Thou tell us whether Thou be the Christ, the Son of God." Yea, this was the way to screw out a killing answer. Caiaphas, thy mouth was impure, but thy charge was dreadful. Now, if Jesus hold his peace, He is cried down for a profane disregarder of that awful Name. If He answer at all, He is ensnared. An affirmation is death; a denial, worse than death. No, Caiaphas, thou shalt well know, it was not fear that all this while stopped that gracious mouth. He that hath charged us to confess Him, cannot but confess Himself.

Wednesday, March 20.

Go, now, Caiaphas, wretched hypocrite, and rend thy garments; while, in the meantime, thou art worthy to have thy soul rent from thy body for thy spiteful blasphemy against the Son of God. O Saviour, this is not the last time wherein Thou has received cruel dooms from such as profess learning and holiness. What wonder is it if Thy "weak members" suffer that which was endured by so perfect a Head? What care we to be judged by man's day, when Thou, who art the righteous Judge of the world, wert thus misjudged by men? Now is the fury of Thy malignant enemies let loose upon Thee! What torture can be too hard for one who is denounced worthy of death? Now those foul mouths defile Thy blessed face with their impure spittle, the venomous froth of their malice! Now those cruel hands are lifted up to buffet Thy sacred cheeks. Now art Thou soon to be "lifted up," a spectacle indeed to angels and men!

Thursday, March 21.

Now, O ye cruel priests and elders of the Jews, ye have full leisure to feed your eyes with the sight ye so much longed for! There is the blood ye purchased, and is your malice not yet glutted? Is not all this Divine indignation enough, without your taunts, and scoffs, and sports, at so incomparable a misery? The people, the passersby are taught to insult, where they should pity. Every man hath a scorn ready to cast at a dying innocent! Yet a generous nature like His is more wounded with the tongue than with the hand. O Saviour, Thine ear was more painfully pierced than Thy brows, or hands, or feet. It could not but go deep into Thy soul, to hear these bitter and girding reproaches from those whom Thou camest to save.

Friday, March 22.

But, alas! what mere flea-bitings were these human accusations, in comparison with those inward torments which Thy soul felt in the apprehension of Thy Father's wrath for the sins of the whole world, which now lay heavy upon Thee, for full and everlasting satisfaction! This, O this was it, that pressed Thy soul, as it were, to the nethermost hell! So long as Thine eternal Father looked lovingly on Thee, what didst Thou, what neededst Thou to care for the frowns of men or devils? But when He once turned His face from Thee, or bent His frown upon Thee, this, this was worse than death. It is no marvel now, if darkness were upon the face of the whole earth, when Thy Father's face was eclipsed from Thee, by the interposition of our sins.

Saturday, March 23.

But, while I am transported with the sense of Thy sufferings, O Saviour, let me not forget to admire those sweet mercies of Thine which Thou pouredst out upon Thy persecutors. They rejoice in Thy death, and triumph in Thy misery, and scoff at Thee in both. Instead of calling down fire from heaven upon them, Thou heapest coals of fire upon their heads in an entirely different way. "Father, forgive them, for they know not what they do." They blaspheme Thee, Thou prayest for them; they scorn, Thou pitiest; they sin against Thee, Thou prayest for their forgiveness; they blurt out their malice, Thou pleadest their ignorance. O compassion without example, without measure, fit for the Son of God, the Saviour of men!

Palm Sunday.

And now, O blessed Jesu, how easily have carnal eyes all this while mistaken the character and intentions of this Thy last and most glorious work! Our weakness could hitherto see nothing here but pain and ignominy; now my better enlightened eyes see, in this elevation of Thine, both honor and happiness. Lo! Thou that art the Mediator betwixt God and man, the Reconciler of heaven and earth, art lifted up betwixt earth and heaven, that Thou mightest bring both into accord. Thou, that art the great Captain of our salvation, the Conqueror of all the adverse powers of death and hell, art exalted upon the triumphal chariot of the cross, that Thou mightest trample upon death, and drag all those infernal principalities manacled after Thee. Those arms, which upon the cross Thine enemies meant violently to extend, are stretched forth for the embracing of all mankind that shall come in, for the benefit of Thine all-sufficient redemption. Even while Thou sufferest, Thou reignest.

Monday in Holy Week.

O the impotent madness of silly men! They think to disgrace Thee with clownish, wry faces, with vulgar tongues stuck out, with bitter scoffs, with poor, wretched indignities, when, in the meantime, the heavens declare Thy righteousness, O Lord, and the earth shows forth Thy power. The sun pulls in his light, as not able to endure seeing the sufferings of his Creator; the earth trembles under the sense of the wrong done to her Maker; the rocks rend, the veil of the temple tears from the top to the bottom; shortly all the frame of the world acknowledges the dominion of that Son of God whom man despiseth!

Tuesday in Holy Week.

The soldiers have parted Thy garments, and cast lots upon Thy seamless coat. Those poor spoils cannot so much enrich them as glorify

Thee, whose Scriptures are fulfilled by their inhuman allotments. The Jews sue to have Thy very bones divided, but they sue in vain. No more could Thy garments be whole than Thy body could be broken, for one inviolable Decree overrules both. Foolish executioners! ye look at that crucified Body as if it were altogether in your power and at your mercy! Nothing appears to you but impotence and death! Little do ye know what an irresistible Guard there is upon that sacred Corpse, such as, if all the powers of darkness shall band against it, they shall find themselves confounded. In spite of all the gates of hell, that word shall stand,"A bone of Him shall not be broken."

Wednesday in Holy Week.

One of the soldiers with a spear pierced His side, "and forthwith there came out blood and water." Malice is wont to end with life, but here it overlives it. Cruel man! what means this so late wound? What commission hadst thou for this bloody act? Pilate had given leave to break the bones of the living, but he gave no leave to gore the side of the dead! What wicked supererogation is this! What a superfluity of maliciousness! To what purpose did thy spear pierce so many hearts in that one? Why wouldst thou kill a dead man?

Maunday Thursday.

Methinks the Blessed Virgin, and those other devoted associates of hers, and the Disciple whom Jesus loved, together with the other of his fellows, the friends and followers of Christ, and especially he that was so ready to draw his sword upon the troop of his Master's apprehenders, should have work enough to contain themselves within the bounds of patience at so savage a stroke as the piercing of His corpse! Their sorrow could not choose but turn to indignation, and their hearts could not but rise, as even mine doth now, at so impertinent a villainy! How easily could I rave at that rude hand! But, O God, when I look up to Thee, and consider how Thy holy and wise Providence so overrules the most barbarous deeds of men that, in spite of their fiendish will, they turn actually beneficent, I can at once hate them and bless Thee. This very wound in Jesus' side hath a mouth to speak the Messiahship of my Saviour, and the truth of Thy Scripture, "They shall look upon Him whom they have pierced."

Good Friday.

Behold now the second Adam sleeping, and out of His side formed "the mother of the living," the evangelical Church! Behold the Rock which was smitten, and the waters of life gushed forth! Behold the Fountain that is opened to the house of David, for sin and for uncleanness; a Fountain not of water only, but of blood, too! O Saviour, by Thy side we are washed, by Thy blood we are redeemed. Those two sacraments, which Thou didst institute whilst alive, flow also from Thee dead, as the last memorials of Thy love to Thy Church; the water of baptism, which is the laver of regeneration, and "the blood of the New Testament shed for the remission of sins." These, together with the Spirit that gives life to them both, are the three witnesses on earth, whose attestation cannot fail us.

Easter Eve.

How many there must needs have been in the universal concourse of those persons whom He had healed of diseases, or freed from devils, or miraculously fed, or in some way obliged, in their own persons or friends, who were now deeply affected with the mortal indignities which were offered to their acknowledged Messiah! Hence they could not but be ravished with a thrill of adoring wonder at those powerful demonstrations of the Deity of Him in Whom they believed, and strangely distracted in their thoughts, while they compared those sufferings with that Omnipotence. As yet their faith and knowledge were but in the bud, or in the blade. How could they but choose to think, Were He not the Son of God, how could these things be? And if He were the Son of God, how could He die? His resurrection, His ascension, should soon after perfect their belief; but, in the meantime, their hearts could not but be conflicted with thoughts hard to be reconciled. Howsoever, they glorify God, and stand amazed at the expectation of the issue.

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Book Reviews

AGNUS DEI. A Lent Service. By E. E. Ortlepp. Pp. 83. Flexible cloth, 25 cents net. German Literary Board, Burlington, Iowa.

Herein are: 1, a Liturgy, with music, which combines portions of the morning and vesper services of the common service; 2, a collection of fifty-five choice Passion hymns, with music. some of them English hymns and others English translations of fine German chorals; 3 Bible Words, including the Old Testament prophecies of Christ's suffering, the evangelist's account of the Passion, and the testimony of the Apostles as to the same. The book can be made of excellent practical use in Lenten devotions for the home or for the church.

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—The United Norwegian Church last year raised $40,000 for its Madagascar mission work.

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—Since 1884 the number of German missionaries in heathen lands has increased from 517 to 1,100, and the free will contributions for missions from $700,000 to $2,000,000.

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—All except four of the 100 students attending the present session of Wartburg College have the ministry in view.

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—Roanoke College, Salem, Va., has 210 students enrolled, the largest number in its history.

A HERO OF THE NEW WORLD.

By Laura Scherer Copenhaver

CHAPTER V.

"Ecclesia Plantata"

ON my journey from Eben Ezer to Philadelphia, I had kept no count of the days. I had walked on and on like one dazed. My joy at seeing Dr. Muhlenberg had been great, but I now cursed the folly that had led me to make the long, mad journey north.

As soon as I began to regain strength and sanity, I determined to return to Eben Ezer, not by land, for even in my desperation I knew that was well-nigh impossible, but by water. There were times when my heart leaped with the hope that, while I had been wasting the weeks in a foolish quest, some one more fortunate than I might have found her. In the Georgia colony I should at least learn whether or not there were tidings of her. And if there were none?

I knew that I would not give up my search until I found her—in this world or in another.

Dr. Muhlenberg told me that vessels sailing from Philadelphia to Savannah were uncertain and that passage on them could not be obtained by a penniless youth. But as soon as I was strong enough, I walked into Philadelphia, and down to the docks, where I learned that in a week's time a one masted sloop now in the harbor would sail for Charleston. I went back to my good friend at The Trappe, and asked him to lend me the money for my passage on this vessel.

"Edward," he said, "are you sure that it is the Lord's will for you to return?"

I grew red, and almost choked as I answered:

"I must find Eva."

"It is not our work, it is the Lord's working, that must bring our desires to pass. Rest here for a time," he said, putting his hand on my shoulder, "until the path of duty is open before you."

So stubborn of heart was I that I felt no thanks for his kindness. I only thought that he was trying to keep me from Eva. Perhaps he read my thoughts, for he said:

"Such a sloop is not safe; but as soon as a trustworthy ship sails, I will pay your passage if you still desire to go."

I did not speak the impatient words that were on my lips, but I knew that I could have no thought for my own safety while Eva's fate was uncertain. If she was suffering, I felt that God was not just, and that there was a bitter mockery in Dr. Muhlenberg's asking me to wait on what God would do.

I walked under the trees and threw out my arms. As long as there was strength in them, I vowed that they should work for Eva. I could not bide the time of a God who had allowed her to disappear. I was bitter in my agony. Dr. Muhlenberg was calm only because he did not love Eva as I loved her.

I thought of my little house in Eben Ezer waiting for her, though I had never told her that I loved her. Did she know? Where was she now? Where was the God who had made us both?

That night, as I lay beside my little bedfellow (one of Dr. Muhlenberg's sons), I was vaguely comforted by the pressure of his warm body against mine. Surely God would protect such helpless things as children and maidens. The verse about His care for the sparrows consoled me. But, though remorse awoke in me for my bitter thoughts and my surly behavior to the best friend I had ever known, I could not even yet make up my mind to stay calmly awaiting the Lord's will. I trusted to my own workings, and not to His work.

The next morning Dr. Muhlenberg invited me to ride with him to Manatawmy, 14 miles west of The Trappe. As we rode together, he told me that in his congregation at this place were a number of Redemptioners (or poor people decoyed from their homes in

Europe and sold as servants to any one who would pay the amount demanded by the ship captain).

He said that his heart yearned over the melancholy condition of these "white slaves" and that he and others were doing what they could to put a stop to the cruelty of the Newlanders (or emigration agents).

"You see, Edward, my hands are full. The time of rest for me is not yet come. Ecclesia plantata."

He had used the same words to me on board the ship.

"You have already done a great work. I can see that the Church has taken firm root on the new soil."

"Thank God!" he said solemnly. "'Ecclesia plantata,' we can say! Eight years from the time I left you in Georgia, the Lutheran Synod met at The Trappe. Fifteen congregations were represented. It is not my work; it is the Lord's working."

I looked into his eyes, and there I saw the noble ardor that had led him to leave home and honors; to face death calmly; and to toil from day to day, as I had seen him doing, not for himself, but for the Church. Beside such a life as his, my own selfishness and bitterness seemed mean. But even in the presence of his heroic self abnegation my own affairs absorbed me. I was more anxious that Eva should be restored to me than that the Church should be built up in the colonies.

We hitched our horses and went into the old Swedish Church. The congregation had assembled. Dr. Muhlenberg preached from the text, "I can do all things through Christ which strengtheneth me."

After the sermon in English, he spoke in German, as usual, for the benefit of the Redemptioners, and then he announced the hymn, "Ein feste Burg."

As he read the words, I bowed my head in bitterness of soul. How many times had I heard Eva sing the words! Surely, she was one who trusted God, and, after all, what terrible fate had befallen her?

A few weak voices among the women started the hymn; one or two men's voices joined in with Dr. Muhlenberg's. I could not sing the words for thinking of Eva's face, as I had watched her sing them last, when tidings came of the departure of the Indians from around Eben Ezer.

On the third line, a voice from the back of the church joined in the hymn, a voice that thrilled me to the heart, so like was it to Eva's, so clear, so pure. As I listened, it broke, it ceased, for a line or two, and then began again.

I turned my head, but the face of the singer was hidden from me. I could not sit still while that voice was ringing in my ears. I rose to my feet, and looked across the church —into Eva's face!

She was there! I could not be mistaken! She sat among the Redemptioners, with her blue eyes fixed on Dr. Muhlenberg.

She did not see me, and I dared not disturb the service. Yet, I sat so that I could not lose sight of her face, until the congregation was dismissed. Then I rushed to her. She was thin, and the beautiful pink color I had once loved to watch in her cheeks was gone. Her long hair had been cut close to her head.

"Eva! Eva!" I cried.

"Oh!" she said in a whisper.

"Eva!" I cried again. "Don't you know me?"

She held out her hands, and there, before Dr. Muhlenberg and all the others, I clasped her to my breast.

She had fainted—she, Eva Lundeborg, who had often stood with a gun in her hands awaiting an attack from the Indians!

The women came up and took her from me.

"She has just had an attack of fever," said one of the Redemptioners.

She soon revived and was able to talk and tell us some of the strange things that had befallen her. In turn, I told her of the search for her in Savannah, and of the voice that had led me northward.

Dr. Muhlenberg took Eva home with him, and left her in the hands of his wife. He arranged with her master for her freedom, though how he compassed this end he would never tell us.

Her health was so broken that she could not attempt the journey home for many weeks. A package of letters bore to Frau Lundeborg the joyful tidings of her restoration to her friends —a miracle of God's love.

In the meantime, an astonishing piece of good fortune had befallen me. Dr. Muhlenberg secured for me a place in Mr. Franklin's printing office, for which I had also to thank the training I had received from Father Gaynor. I could speak French almost as well as

(*Continued on page 24.*)

Luther League Topics

2d Week After Easter. April 7, 1907.

John Calvin

Amos 9:11-15.

Review of Historical Topic.

John Calvin, born 1509, at Noyon, Picardy, about 70 miles northeast of Paris, was naturally of a religious turn of mind. At first he was intended for the priesthood, and his early education was directed along this line. But a strong inclination toward the law and a doubt as to the truth of the Catholic system, led him to relinquish his first purpose and study law. While pursuing his legal course at Bourges, a German, Melchior Wolmar, professor of Greek, exerted such an influence over him that again he resolved to devote himself entirely to theology. The death of his father about this time left him free to follow his own wishes. To this end he went to Paris, 1532. He there embraced the principles of the Reformation. Under just what circumstances is not definitely known. Doubtless the teachings of Wolmar and the association of those of Evangelical ideas gradually accomplished Calvin's change. A little incident, well authenticated, is counted by many as the first evidence of his Protestantism. Calvin's friend, Nicholas Cop, was chosen rector of the Paris University. On All Saints' Day, 1533, the new rector delivered an address in which Protestant principles were boldly advanced. Calvin is said to have written this address, thus speaking his views through Cop. Whether strictly correct in detail or not, yet the fact remains that immediately after this occurrence both Calvin and Cop were compelled to flee from Paris. From this time, the fall of 1533, until 1535 Calvin's movements are somewhat shrouded in mystery. He was imprisoned part of the time, in hiding, or at best, retirement, most of the time.

The over-zeal of some of the Protestants brought on heavy persecutions for them under Francis I. Some even were burned. This led Calvin to leave France, probably February, 1535. He went to Basel. Settled in this peaceful Protestant city under an assumed name, Calvin did much literary work. He finished his "Institutes," his greatest work, in August, 1535, though they were not published until 1536. He then went for a short time to Italy, and finally revisited his native town, sold the paternal estate, and with his younger brother and sister started for Strassburg.

The direct road being held by the armies of Charles V., he took a circuitous route through Saxony and Geneva. At Geneva he met his friend, Louis du Tillet, who told of his arrival to Farel, then striving to promote the Reformation at Geneva. Farel went to Calvin and urged him to remain and help the cause of Protestantism in Geneva. Finally Calvin yielded. Such zeal did Calvin infuse into the new work that a marvelous change was soon wrought. A Confession of Faith was drawn up, approved and proclaimed as binding upon the whole body of citizens. Where license and frivolity had reigned, a strict morality now began to characterize the whole aspect of society. The change was too sudden, however, the stand too extreme. A spirit of rebellion took hold of the people, and both Calvin and Farel were expelled from the city, after a residence of only two years (1538).

Calvin went to Strassburg, whither he was journeying when pressed to stay in Geneva. Here he devoted himself to theological study. Here also he was happily married. Soon the Genevans felt they could not get along without Calvin. Accordingly the citizens invited him to return. After some delay to test their sincerity he acceded to their request, and in September, 1541, after three years' absence, again entered Geneva. The Council gave him a house and garden and a fair salary. From that time on Geneva was his home and parish, "the center of his activity, but by no means the circumference of his influence." The city soon assumed a new aspect. Immorality of every sort was sternly suppressed. Geneva at this time was the refuge for the persecuted of every land. These readily lent their aid to Calvin. Students of all nationalities also flocked to hear his lectures. But Calvin's strenuous life could not long continue with his naturally frail body. Overwork, little sleep, abstemious habits did their work, and at a little less than fifty-five years of age John Calvin died.

Dr. Scherer, in his splendid work, "Four Princes," says of Calvin's teachings: "Luther was twenty-five years old when Calvin was

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

born, and they never met. The Genevan was, however, profoundly influenced by the German's teaching, with which in many points he agreed, as is proved by his acceptance of a revision of the Augsburg Confession. The chief doctrinal controversy within the ranks of the Protestants occurred between Luther and the Swiss reformer, Ulrich Zwingli. * * * Calvin characterized the rationalizing views of Zwingli as 'false and pernicious,' expressing his preference for Luther's. He endeavored, however, to mediate between the two positions. Moreover, the rigorously logical character of his mind worked out theories connected with the Divine Sovereignty and the human will, which gave a very distinctive character to Calvinism as a system of Protestant theology. His great work, the 'Institutes,' had a profound influence in shaping the doctrines of the later Church, especially through the medium of the famous Westminster Confession. Calvin assumed the leadership of the Swiss Reformation after the death of Zwingli. His influence extended to France, among the Huguenots; to Scotland, where his fellow believers became known at Presbyterians; and to the Netherlands, the home of the Dutch Reformed Church. The Protestants in these three lands remain Calvinistic to this day. John Knox, the hero of the Scotch Reformation, sat humbly at his feet, and 'became more Calvinistic than Calvin.' * * * The various bodies known as the Calvinistic churches have stood with distinctive pre-eminence among Protestants for the Christian use of the law. Presbyterian communities are everywhere notable as upright, intelligent, law abiding people. They stand with unswerving steadfastness for the integrity of the Lord's Day, for temperance, for the manifestation of faith through good works. The religious life of Scotland bears strong witness to the inherent value of the Calvinistic ethic; and our own young country owes much to the steadying influence of these sturdy folk who believe in Christian liberty, but are ever ready to protest against an un-Christian license" (Scherer). The Reformed theology, as worked out by Calvin and his successors, as a complete system of religious teaching, is the only real rival to Lutheranism in Protestantism.

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Do you read THE REVIEW regularly?

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"The Luther League will be just what you make it."—*President Stoever.*

2d Sunday After Easter. April 14, 1907

Hauge's Norwegian Evangelical Lutheran Synod

Isaiah 35:1-10.

An Historical Sketch from the Lutheran Cyclopedia

No correct conception of Christianity, a lack of interest in it, and a low state of morals—such was the condition in which rationalism left the Church of Norway at the close of the last century.

Then appeared Hans Nilsen Hauge, a layman, and with him began a religious awakening. A new period commenced in the history of the Norwegian Church. The followers of Hauge were called "vakte" (awakened), or "Haugeanere."

Among the many who emigrated to America about 1840 were some of the followers of Hauge, and one of them was Elling Eielsen, who became their leader. He was ordained October 3, 1843, and was the first Norwegian Lutheran minister in America.

Under his direction the first synodical organization of the Norwegian Lutherans was made, April 13 and 14, 1846, at Jefferson Prairie, Rock County, Wis. A constitution was adopted, and the name of the organization was "The Evangelical Lutheran Church of America." The chief aim of the organization was to gather and unite the "awakened" in order to work more efficiently for the salvation of souls. Eielsen did not see the importance of any further organization, either of congregations or of the synod as a whole. This became the source of repeated troubles and separations. Mention must be made of the separation in 1856, when Rev. P. A. Rassmusen, with his followers, left the synod—a loss from which it never could recover.

In 1876 the synod made a radical change. A new constitution was adopted and the name changed to "Hauge's Norwegian Evangelical Lutheran Synod." In this work for outward organization, Eielsen saw a new spiritual tendency—which looked down upon Christianity in its simplicity and strove toward high churchism. He therefore, with a few followers, continued the old organization.

In 1876 the Hauge's synod had 23 ministers. According to the secretary's report of 1898, the synod had 86 ministers, 217 congregations, with 31,707 members, 17,483 of which are communicant members.

After several attempts the synod succeeded, in 1879, in opening a school for the education of ministers and teachers. This school, which

is called the "Red Wing Seminary," and is located at Red Wing, Minn., had two departments—a preparatory department, with a course of five years, and a theological department, with a course of three years. It has seven professors and about 150 students.

The "Jewell Lutheran College," a co-educational institution with five instructors, is owned and controlled by the Iowa district of the synod (Cyclopedia.)

For an account of the present missionary work of this synod see Luther League Topics. This was written by Rev. Martin Norstad, a Hauge's Synod pastor, of Minneapolis, Minn.

This synod, in connection with other Norwegian bodies, has a common committee, which is now considering a basis of the proposed union of all Norwegian Lutherans of America in one general body.

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3d Sunday After Easter. April 21, 1907.

What Is the Christian Church?

Ephesians 2:19-22.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What are the marks of the true Church? What reason has the Lutheran Church for claiming to be the true Church? What difference does it make to what Church you belong?

Lessons for our own lives: 1. Let us thank God for the Church. What it would be to have to stand alone in the Chrustian life we cannot understand, even if such a thing were possible. It is cause for gratitude that the Holy Spirit not only "calls, enlightens, sanctifies and preserves me," but that He "gathers" the called, enlightened and sanctified, thus constituting the Christian Church on earth. How good it is to be one of the "members" of the "body" of which Christ is "Head"; to know that not one of us is alone, that the streams of a common life course through each of us, that the "communion of saints" is a reality, that the influence of the Christian family, the "household of God" is strengthening and developing us. What helpful powers those lose who perhaps honestly try to live the Christian life without visible connection with the Church, and how narrow is their conception of a religious life in which they are not also helping their fellow Christians by union and co-operation with others who are of the same body of Christ.

2. Let us thank God that the Lutheran Church is "true and catholic." Surely we, of all Christians, have no need nor any reason to seek peace and grace in any other communion, among the branches of the Church as we see it existing on the earth. Dr. Jacobs, in his "Summary of Christian Faith," answers the question, "Is the Lutheran Church true and Catholic?" thus: "True it is, in so far as and because in it, the Word is preached purely and the Sacraments are administered according to their institution. 'Catholic' it is, in so far as and because it holds the Catholic doctrine delivered by Christ and His Apostles for all times and all places." He reminds us also that "It is one thing to say that it (the Lutheran Church) is 'true and Catholic' and quite another to say that it is 'the true, Catholic Church.' No particular Church can claim to be the only Church absolutely, and, therefore to be the only body that impaarts salvation." But if any particular Church could justly make that claim it would be ours, which teaches the pure doctrines of the simple Word of God, with a clearness and perfectness unequaled in any other religious organization. We rejoice that in every branch of the Church as we see it organized on the earth there are members of the one holy Catholic Church, but we also rejoice that to us it has been given to be in communion with the Church of the pure faith unmixed with human additions or corruptions. May we be faithful in our lives, and loyal to the truth.

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4th Sunday After Easter. April 28, 1907.

The Thirty Years' War

Joshua 1:1-9.

Historical Topic by Rev. V. G. A. Tressler, Ph.D., D.D.

The Thirty Years' War is rightly counted an epoch of history. The length of the struggle, the scope of its action, the bravery as well as the savagery of the conflict, the kaleidoscopic changes, turning defeat into victory and victory into defeat, the varying motives of the combatants, the characters of international fame arising out of its issues of diplomacy and war, together with the national and religious issues involved, make it a monumental era. 1618 and 1648 are the initial and concluding years, and the German Empire the battlefield.

Unrest had continued increasingly since the Peace of Augsburg in 1555. This peace made between Ferdinand, successor to Charles V, on behalf of the Catholics and the powers of the realm on behalf of the Protestants, had, like our own Revolutionary treaty of peace with Great Britain, let pass unsettled some vexing

(*Continued on page 22.*)

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Edited by E. F. EILERT,

WITH

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Editorial

The life of a Christian is like the Lenten season. The signs of mourning, grief and gloom would seem to indicate the defeat of the Church and the triumph of the world. Whatever the external appearance may be, mark what a difference of feeling there is internally. Every Christian knows that at the end of the season will come the time of rejoicing, of joy and gladness over the final triumph. To the world the Christian's life seems made up of gloom and sorrow, for he is at war with the world, and it seems as if he was meeting with constant defeat. But in that Christian heart there is a feeling of confidence which lends joy and peace to that life which the world votes a failure. The Christian knows that the time of mourning, that life, is short, but at the end his career will be crowned with victory.

What a hallowed season is the present to the truly pious, as with the eye of faith they contemplate the sufferings, passion, crucifixion and resurrection of their Lord and Master. History makes of these things of the past. Faith makes them ever present realities. And so we can truly participate with Him in His sorrows, sympathize with Him in His sufferings, and rejoice with Him on the great Easter morn in His mighty triumph, all because it means so much to us. Upon what could the hopes of man settle were it not for the glorious facts of the resurrection? In all ages of the world's history, beautiful monuments have been erected to commemorate the deeds and perpetuate the memory of distinguished men. The crucifixion and resurrection of our Lord is the most sublime event of all history. What monument shall we erect to commemorate it? Let us yield up to Him hearts of love and willing hands of service. For we can best glorify God when we give ourselves wholly to Him.

During this season of prayer and supplication, when you pray for the Church and for God's blessing upon her, do not forget the Luther League. Pray for God's blessing on the movement, and that He direct it into the right channels so that it shall always be as its founders intended, a help, an auxiliary to the Church. Pray that the young people connected with it may daily grow in grace and that all their endeavors be to direct their footsteps in the paths laid down by Him who gave His life that we might be saved. The League needs such encouragement. If you cannot help in the formation of new Leagues, then pray to Him who can and will, that He may through His abounding grace grant encouragement from above.

Because of an intolerable grievance, a leading American municipality felt the limit was being overstepped by the political bosses. Much corruption, both political and otherwise,

was unearthed; registration frauds were exposed; great swindles in connection with public works were brought to light; and the taxpayers vowed a stop must be put to such practices. The city went for reform. This was about two years ago. Now the same city seems to have gone back to the gang, who during the coming year, apparently, will have good pickings in the $20,000,000 to be spent for public improvement.

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This experience raises a question—one for Christian and thoughtful citizenship. It touches the success or failure of the American municipality. Were the reform leaders not heavyweights; could they not achieve personal popularity as well as the boss scattering with a lavish hand his ill-gotten money; was the sincerity of the reformers suspected; were the reform candidates true blue? It is hard to think citizens would rather be robbed than bother about reforms. The bosses have had their lesson. But it does seem likely a great metropolitan city is not equal to the sustained effort necessary to secure permanent reform. Here lies a field for our Christian young men interested in public affairs. Here is a palpable need for educated, Christian citizenship to cleanse and keep clean our American municipalities.

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Athletics have their place, but they are introducing elements inimical to academic freedom when it is proposed in their interests to interfere in matters rightfully within the jurisdiction of the faculty of a university to determine. It does not require much thought to see that coercion in athletic matters may logically result in reducing the faculty into mere puppets in the hands of the regents. Such a condition as that apparently threatened in one of the leading Western State universities in connection with its athletic policy is peculiar and at variance with the predominant and accepted theory of university freedom. It is hardly credible the regents of this fine school will establish such a precedent or permit its fine staff of instructors to be put in such a humiliating position.

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The United States Senate has endorsed Smoot's membership in that body. The Senate in this case was competent to pass judgment on the qualifications for membership in its own body. The American people, however, hold a reserve judgment. The real place for the contest against the tremendous power of Mormonism is in the Utah State elections and in its Legislature. The matter is not settled. The Senate has not uttered the final word. The question is beyond the personality of Mr. Smoot. The question is Mormonism with its doctrine of polygamy, and when at last the voice from clean, pure, virtuous American homes has spoken, the Senate will find its vote vetoed. There are those who cry "alarm" at Roman Catholicism, but let a virtuous womanhood and a manly manhood watch the danger of an entrenched Mormonism in its encroachments upon what is near and dear to true patriots. The Senate may be technically right. Later it will be made practically right.

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The secular press announces that Mr. Thomas A. Edison says he will stop work when he is sixty years of age and devote the rest of his time to "play." We agree that Mr. Edison deserves a play time. Of the world's work he has been doing no inconsiderable share? But can a man stop as Mr. Edison says? Forty years of mental strain are in the building up of the convolutions of his brain. Can he turn them out in a day or so? The wrinkles in the gray matter of a wise head can not so easily be massaged into quietude. God did not build the human brain on the stop-watch plan. Men may change the stretches of their time for work. The wizard's play may be harder work than the average man dreams of. But for the strenuous brain to break off and to "retire" is for it to begin to die. It is for these play times of life we need the clean living, the pure thinking and the noble acting.

(*Continued from page 19.*)

and growingly harassing questions. The unsettled questions of our Revolution resulted in the War of 1812, and the left-over issues of the Peace of Augsburg furnished fuel for the Thirty Years' War.

Should princes have the right, demanded the Protestants, of transferring State Church property to the use of the constantly increasing majority of Protestant population of such States, and further, might not a bishop himself become Protestant and bring his diocese with him?

Danger hung about these solutions. Protestants could not yield their future freedom of growth, and the Papal Church would not concede old-time ecclesiastical rights or usurpations.

But the Teutons as a people were captured by the simple Word of Reformation truth. In less than half a century more than 75 per cent. of the people had imbibed the old truth, shredded of its husks, and dubbed the New Faith.

And now that the Peace of 1555 was established, in spite of the Ecclesiastical Reservation, the intent of which was as much as possible to inhibit the transfer of bishoprics to the Protestant standard, almost a dozen dioceses became speedily Lutheranized. The Papal party looked on with growing alarm and rising anger.

Further, Protestants themselves instead of closing ranks against a common enemy, were increasingly involved in theological discussion and petty territorial disputes, unfitting them for aggressive, united advance. The newly fledged Order of Jesuits then had vantage ground to gather again the scattered forces of Catholicism and lead them to the new struggle—one which did not end with 1648, nor even yet at the recent revocation of the folk laws by Prussia.

The war broke out in Bohemia, crossed into the Palatinate, raged in North Germany, drank rivers of good German blood in Saxony, burst out finally in widely separated sections, even outside of the empire, and dragged on its course sullenly to the Peace of Westphalia, drafted in October, 1648.

The Bohemian revolution, the opening act of the war, was, in broad outlines, a revolt of a Protestant population against reactionary procedure of Catholic princes. Frederick the Elector Palatine was chosen King of Bohemia by the Protestant Estates, but is disastrously beaten in 1699.

Efforts of James I of England to aid the Protestants are shattered. The independent army of Mansfield fails in 1625. The Huguenots are defeated in France.

Christian IV of Denmark comes to the rescue, but is routed in 1626. The brilliant Wallerstein completes the overthrow of the Protestant princes in the field, and in 1629 the "Edict of Restitution" was issued by Ferdinand re-establishing Catholicism in possession of Church property throughout Germany, in many places where absolutely not a single Catholic was any longer to be found.

At this juncture Luther's work seemed overwhelmed, routed in arms and diplomacy, its property confiscated and its congregations scattered.

But 146 years before the Declaration of Independence, on another 4th of July, Gustavus Adolphus, King of Sweden, having espoused the cause of his brethren of the South, landed with his compact little force on German territory. The situation changes almost instantly, and before Ferdinand and his State constabulary and ecclesiastical advisers are aware, a series of victories bring Gustavus into the eye of Europe as the savior of Protestantism. He defeats Tilly again and again, makes alliance with one after another of the German princes and enters Munich in triumph.

November 16, 1632, near Leipsic, in Saxony, Gustavus is killed on the famous field of Lutzen, his army, however, holding the field and Protestantism reaping the victory.

After this the French, guided by Richelieu, for State reasons aided the Protestant forces of Germany, while at the same time using repressive measures against those at home. All parties were worn out by the ruthless devastation of three decades of marching and countermarching armies. The war fluctuated. Politics rather than religion, became the dominant factor. Freebooters overran the land and the Westphalian Peace was hailed with a universal sigh of relief.

January 1, 1624, became the day of final settlement of church claims. All properties held on that date by Protestants forever so remain. Thus Protestantism regained practically all Northern Germany. And while the religious liberty of the individual had not yet become a fixed and final fact, there was nevertheless great gain. The uncertainties of the Peace of Augsburg were past. Protestantism, at fearful cost to all Europe, had won definite territorial rights.

Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The work begun by Rev. W. Thun in behalf of the German sailors who touch at this port has progressed so far that a house in Hoboken, near the piers of the Hamburg-American and North German Lloyd steamship lines, has been purchased. The steamship lines mentioned above will make liberal contributions annually to the support of the work.

—The Inner Mission Society of Greater New York, with the largest and ripest field for operations in the world, is now an organized and established fact. A constitution was adopted at Holy Trinity Church, February 6, and plans laid for actual work. Probably a "hospice" will be among the first works to engage the attention of the new society. One person has promised an annual contribution of $500 toward such an institution.

—The Augustana Synod has purchased a valuable house in this city for its immigrant mission work.

—Christ Church, Brooklyn, Rev. H. S. Knabenschuh, pastor, celebrated its twelfth anniversary February 12. The congregation began with four people and has never received mission aid, the pastor working for the first five years without stipulated salary. The membership is now 1,500, with a Sunday school of 1,400. At the Easter season 165 new members will be enrolled, of whom 115 will be confirmed.

—The Church of the Reformation, Brooklyn, Rev. H. P. Miller, pastor, celebrated its seventh anniversary February 13. Organized with thirteen people, the congregation now numbers 342 members, is self supporting, and planning and sacrificing to make possible its beautiful new church building, which will be erected on a well located lot about half a mile from the present church.

—During the year 1906, 14,574 Norwegian immigrants landed in this city, according to the report of the immigrant missionary, Rev. E. Peterson. In 1905 there were 14,932, and in each of the two previous years there landed in this city about 16,500 Norwegians; 6,156 Danes landed against 7,450 during 1905.

—Rev. A. Steimle took formal leave of Holy Trinity Church, Brooklyn, on Sunday, February 10.

Philadelphia

—Bethlehem Church, Rev. G. C. Loos, pastor, celebrated its tenth anniversary January 27 to 29. Many prominent ministers participated in the services. The church has grown out of a Sunday school which began in 1895 with forty-five members. The Sunday school now numbers 683 and the church has 492 communicant members. During the past year about $4,700 has been contributed to the property fund. Rev. Loos is the only pastor.

—Immanuel Lutheran Church, West Philadelphia, Rev. R. S. Patterson, pastor, consecrated its fine new church edifice December 2. In the accomplishment of this work the congregation has distinguished itself by liberality. The membership of the church has nearly doubled during the past year.

—William C. Stoever, Esq., President of the Luther League of America, has been honored with the presidency of the Y. M. C. A. of Pennsylvania.

—A silver loving cup of handsome design was presented by the male members of St. Luke's Church to their pastor, Rev. Charles L. Fry, at a meeting on Shrove Tuesday evening, when every seat in the hall was filled with men. The camping club, the Luther League, the Sunday school and the Missionary Society of St. Luke's are all shareholders in the Church Extension fund.

Chicago

—Hope Church was organized, February 10, with forty-two members. More than 100 persons were present when the organization was effected, and a great deal of interest was manifested. Rev. J. W. Lentz, synodical missionary, is in charge of the work.

—St. Andrew's Church, Gross Park, Rev. S. H. Yerran, pastor, has collected $1,000 to reduce its debt, and plans to raise the sum to $1,500 before the summer.

Pittsburg

—On Sunday, February 3, Holy Trinity Church was organized at West Liberty. There are twenty-one charter members. The mission is to be supported by young people until it becomes self-sustaining. Rev. G. M. Heindel, D.D., is the missionary.

—St. James' Church, Rev. J. H. Keller, pastor, is ready to begin the erection of a new church building, to cost $15,000.

—Rev. H. D. Hoover has resigned the pastorate of Hebron Church, East Pittsburg.

Canton

—Rev. Paul Z. Strodach, of Washington, Pa., a member of the Pittsburg Synod of the General Council, and a former member of the Ministerium of Pennsylvania, has received a call to Trinity Church. This is the church in which the National Convention of the Luther League was held.

St. Paul

—Rev. George H. Schnur, editor of the Luther League Topics, was installed pastor of St. James Lutheran Church, on January 13. Rev. A. J. Reichert, president of the synod, officiating. The Luther League of this church is doing good work. A committee has been formed among the young people of the church to render Pastor Schnur all possible assistance in his work on the Topics.

—The Swedish College in this city has received a promise of $50,000 from J. J. Hill, on condition that the endowment be increased to $200,000.

Miscellaneous

—Rev. Carl Zinssmeister, pastor of the First Church of Nashville, and Rev. A. Stewart Hartmann, D.D., secretary of the Home Mission Board, have been visiting Chattanooga, Tenn., with a view of establishing a Lutheran Church in that city.

—Dr. Anna Kugler, who is now in her twenty-fifth year of service as medical missionary, was to have sailed from India on February 15. It has been seven and a half years since she has been home on furlough.

—St. Paul's Church, Cumberland, Md., Rev. J. W. McCauley, pastor, last year exceeded by $155.64 its apportionment for beneficence, advanced the pastor's salary, and paid $1,200 on its debt.

—An interesting and instructive sketch of the General Council branch of the Lutheran Church in Western Pennsylvania, especially in Greater Pittsburg and Erie, appears in "The Lutheran," issue of January 31. The opinion that the success of the Church in these cities is essential to its success in the western part of the great State seems to prevail.

—Grace Church, Kenosha, Wis., celebrated its sixth anniversary, Sunday, February 3. The congregation began with fourteen members. There is now a membership of nearly 200 and a Sunday school of 300. A beautiful church building of pressed brick, seating 300, with basement for Sunday school, and located in the best residence portion of the city, is the home of the congregation. A two-manual pipe organ, half the cost of which was given by Andrew Carnegie, was consecrated at the anniversary services. Rev. P. E. Baisler is the first pastor of Grace congregation.

—Muhlenberg College and the Orphans' Home at Germantown, Philadelphia, each received recently $14,568, as a legacy from Mrs. Amanda E. Kleppinger, late of Lehighton, Pa.

—Mr. O. C. Johnson, of Decorah, Ia., has given $1,000 to Luther College. It is to be a memorial scholarship for himself and wife and is to be assigned only to needy students who have the ministry in view.

—❦—

A Hero of the New World.

(*Continued from page 16.*)

English, and I had not forgotten all my Latin. Eva had taught me German.

Dr. Muhlenberg and Rev. Handschuh, with Mr. Franklin's assistance, were beginning the publication of a paper to be distributed among the Germans for the purpose, as Dr. Muhlenberg said, of instilling into their minds "sound notions concerning the inestimable privileges they enjoy under the British Protestant Government." Schools were to be established, in which not only English, but Latin and Greek were to be taught the German children.

My education, which had seemed slight enough in England, would here enable me, as I clearly saw, to support myself and Eva. I had several long talks with Dr. Muhlenberg, in which he urged me to remain in Pennsylvania. His advice fell in with my own inclinations. But I feared that Eva would be unwilling to stay in the North.

I walked out to see her one day in the early spring, with the determination of laying my plans and hopes before her.

I found her out under the same trees where I had once clenched my hands in despair. I had not yet told her in words of my love. When I saw her, I began to tremble. I feared that I should not be able to say what was in my heart.

I told her of the opportunities open to me in Philadelphia.

She looked up at me with gladness in her eyes.

"That is good," she cried. "Much better for you than the mill work at Eben Ezer."

Then she looked down, and asked in a tone so low I stooped to hear:

"Will you stay in Philadelphia?"

I caught her hands and held them.

"Eva," I cried, "I cannot stay in Philadelphia—I cannot stay anywhere—without you. You know how I have loved you since the first time I saw you in the ship when you sang 'Ein feste Burg.' I cannot ask you to stay away from your mother—your home."

Eva was looking down still. When she looked up, I blessed God, for it seemed to me that heaven for me was in her eyes.

"I will stay," she said simply, and, forgetful of the open window, I took her in my arms.

Later, in the twilight, we went in to see Dr. Muhlenberg.

"It is the Lord's work," he said. "You do not doubt now, my children?"

"Der liebe Gott sie dank," said Eva and I together.

(THE END.)

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Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District

—At a meeting of the Luther League of New York City, held at Holy Trinity Church, Rev. C. Armand Miller, D.D., pastor, on Monday evening, March 4, the following officers were elected: President, Mr. William H. Rose, of Atonement League; vice president, Mr. George A. Kuhirt, of Holy Trinity League; recording secretary, Mr. Frederick Ihlo, of Epiphany League; corresponding secretary, Mr. Walter Neumuller, of the Young People's Society of Christ Church; treasurer, Mr. H. Fred. Horstmann, of Bethany League; trustees, Messrs. A. J. Peterson, of Gustavus Adolphus Young People's Society; Christian Froelich, of St. Mark's League, and

William Dehme, of St. Paul's League, Portchester.

The Young People's Society of St. Paul's Church, Mt. Vernon, Rev. Eduard Staudermann, pastor, was received into membership. The literature committee announced arrangements for the study of the Augsburg Confession by the Reading Circle, beginning with the next meeting at St. Paul's Church, March 7. Mr. George D. Boschen, ex-president of the District League, and ex-president of the State League, was elected an honorary delegate. Mr. Boschen recently transferred his church membership to the Church of the Advent, whose Young People's Society is not associated with the District League.

The annual convention of the District League, at which reports of the work of the Leagues and Societies will be made, and an address be delivered by Rev. W. L. Hunton, Ph.D., will be held Tuesday evening, March 19, at Epiphany Church, Rev. F. B. Clausen, pastor.

—The Luther League of the English Lutheran Church, Yonkers, on November 9, 1906, elected the following officers: President, Christine J. Lutz; vice president, Rev. James Berg; corresponding secretary, Isabelle Grebenstein; recording secretary, Carrie M. Lutz; treasurer, Frederick Kohlenberger. Two meetings a month are held, a business and social, on the first and third Thursdays. The League now consists of twenty-six members and is steadily increasing.

Buffalo District

—On February 3 the Young Men's Society of St. John's Church, Buffalo, celebrated its fortieth anniversary. Rev. J. A. W. Kirsh delivered the address. The society has at present 125 members. This society has taken part in the organization of Christ Church, Rev. T. H. Becker, pastor; Concordia Church, Rev. Adolf H. Holthusen, pastor; Redeemer Church, Rev. C. F. Bambam, pastor. During its life the society has collected $39,518.21, of which $15,262.78 was used for sick and death benefits and $16,402.03 for missions and other work. The officers for the ensuing year are as follows: George J. Flierl, president; Adam Stahle, vice president; George C. Bigge, recording secretary; H. Kummer, Jr., financial secretary; R. Thomas, treasurer.

Albany and Susquehanna District

—The annual meeting of the Luther League of St. Mark's Church, Middleburg, was held Tuesday evening, January 22, at the home of Mr. Harry Vroman, when the following officers were elected: President, Miss Georgia Keeler; vice president, Arnold Almy; secretary, Miss Cornelia Frisbie; treasurer, Harry R. Vroman; missionary secretary and treasurer, Mrs. George A. Hill; organist, Miss Georgia Keeler; assistant organist, Miss Mary Cooper. After the business meeting there was a social period with refreshments. The League has a piano fund, to which each member is pledged to contribute $1 this year.

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Mohawk Valley District

—The Luther League of the Church of the Redeemer, Utica, Rev. F. W. Klingensmith, pastor, is making special effort to swell the attendance at the Sunday evening and the Wednesday evening services during Lent. The League members have been arranged in two committees to do the work. The five Sunday evening services are under the auspices of the League, a choir of Leaguers leading the singing. The sermons at these services have reference to the Luther League badge.

PENNSYLVANIA

Philadelphia District

—The Luther League of St. Michael's Church, Germantown, Rev. S. A. Ziegenfuss, D.D., pastor, held a special social meeting at the home of one of its members on Tuesday evening, February 12. The members of the League were each privileged to bring a friend to the meeting, and were asked to bring in their special "talent offering." Several people entertained with music and recitations, and the evening was very pleasantly spent. The "talent offering," which amounted to $45, was added to the treasury.

Blair District

—The Luther League at Everett, Rev. C. D. Russell, pastor, has had a successful year financially, as well as in other respects. With a membership of thirty-seven, of whom only seventeen are "active" members, there was collected during the year $124.76. In three years the League has collected $200 for the improvement of the church building. The officers are: President, Mr. W. Scott Rimdollar; vice president, Miss Eva G. Lockwood; secretary, Miss A. Ophelia Boor; assistant secretary, Miss Mary MacD. Chamberlain; treasurer, Miss Sophia Appel; organist, Miss Irene Appel; assistant organist, Mr. W. H. Howard; collectors, Charles Russell and George Hershberger; librarians, Ralph Howard and Carl Clark.

Greensburg District

—The quarterly convention of the Greensburg District Luther League was held in the Lutheran Church, at Penns Station, Rev. P. Doerr, pas-

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tor, Tuesday evening, February 7. The meeting was a most interesting one, the speakers being William N. McNair, Esq., President of the Pennsylvania State League, and Rev. Anda, secretary of the Church Extension movement. The former speaker gave a masterful address on the subject of "Everyday Lutheranism," and Rev. Anda presented the cause of church extension in such an effective manner as to result in his securing a life membership ($50) from the Greensburg District League.

Somerset District

—The Luther League of St. Luke's Church, Rockwood, Rev. Charles H. Day, pastor, held a rally on Thursday evening, February 21. The features were an address by Rev. Charles P. MacLaughlin, of Meyersdale, on "The Work of the Luther League in the Church at Large," and an address by Rev. R. L. Patterson, of Somerset, on "The Work of the Luther League in the Individual Congregation." The Junior Choir of the church furnished the music. The rally was well attended. This League is very active and successful.

OHIO

—The Luther League of Martin Luther Church, Toledo, Rev. William Brenner, pastor, has installed the Luther League Hymnal and the Luther League Topics and holds regular devotional meetings every Sunday evening. Ten new members were added recently and a new spirit and life is everywhere apparent. The League will apply for membership in the State League.

Ohio Valley District

—The Ohio Valley District Luther League was organized November 27, 1906, by eight Leagues and societies in the vicinity of Martin's Ferry. Miss Minnie S. Helling is the corresponding secretary. In an early number a more nearly complete report of this new District League will probably be published.

Northeastern District

—The League of the First English Lutheran Church, Cleveland, Rev. G. B. Matthews, pastor, entertained the Ninth Annual Convention of the District Luther League of Northeastern Ohio on Washington's Birthday. There was a good attendance of delegates and a marked spirit of churchly fraternalism which was refreshing to all. The lecture on "A Valuable Vision," by Rev. S. P. Long, of Mansfield, was a feature. It was a masterly effort in bringing out the joy which underlies all Christian work and faith. The Ladies' Aid and local League combined forces in entertaining the guests.

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Mansfield District

—The Mansfield District Luther League met in annual convention at Bellville, Ohio, February 22. The Leagues were well represented and the day was spent most profitably. The program was exceptionally good, the papers and addresses being well prepared and well received. The morning session was opened with the common service, conducted by the president, Rev. Oliver D. Baltzly, Ph.D., of St. Luke's Church, Mansfield. Some preliminary business was transacted, followed by adjournment for dinner. At the opening of the afternoon session Mr. Walter Farber welcomed the convention in a pleasing address. This was responded to by the president, Rev. Dr. Baltzly. Mr. George W. Coble, of Shelby, read a paper on "The Ideal Leader." The Rev. A. B. Markley, Ph.D., of St. Paul's Church, Mansfield, then told the convention "Why I Am a Lutheran." The Rev. H. S. Simon, of Ashland, read a paper on "The Ideal League." "The Best Topics for Young Lutherans" was the subject discussed by Rev. A. A. Hundley, of Galion. "The Reading Circle," (1) "Its Profit," by Mrs. Charles Matthews, Mansfield, (2) "How Conducted," by Miss Portia Mengert, of Mansfield, followed. At the evening session, Vespers were conducted by Rev. H. C. Funk, of Shelby. "Our Morning Order," by Rev. S. G. Dornblazer, of St. Paul's Church, Bucyrus, and "Duties," (1) "To Our Church," (2) "To Our Society," by Rev. H. C. Funk, of Shelby, were discussed. The following officers were elected: Rev. A. A. Hundley, Galion, president; Mr. Geo. W. Coble, Shelby, vice president; Mr. Walter Farber, Bellville, secretary; Miss Ethel Davis, Mifflin, treasurer. After brief remarks by the new president the Luther League hymn was sung, and this most inspiring and helpful convention adjourned. The next convention will be held in the First Lutheran Church, Shelby, the time to be selected by the officers and pastor loci.

ILLINOIS

Chicago District

—The annual convention of the Luther League of Chicago was held at Holy Trinity Church, La Salle avenue and Elm street, Rev. Dr. George B. Hancher, pastor, Monday evening, January 21. The convention opened with devotional services, conducted by Dr. Hancher. An address was delivered by the president detailing the events of the past year, and making suggestions for the coming year, not the least important of which was that referring to the Convention of the Luther League of America, to be held in Chicago in 1908. The president's address was followed by a vocal solo by Mrs. G. B. Hancher, after which reports from the officers and the executive committee were read.

Various amendments to the Constitution were adopted, after which the convention proceeded to the election of officers, with the following results: President, Alexander Nelson; recording secretary, Peter C. Anderson; corresponding secretary, Berthe C. Waller; treasurer, J. L. Reque; West Side vice president, O. J. Samuelson; North Side vice president, F. R. Matson; South Side vice president, C. C. Eiseman; executive committee, Rev. C. K. Solberg, Rev. Carl Christenson, W. C. K. Hvale.

The president, recording and corresponding secretaries were re-elected. The convention closed with the benediction by Dr. Dornblaser and chanting the Lord's Prayer. Refreshments were served in the parlors of the church by the local League after the convention.

—The Luther League of Chicago will hold Lenten Services every Wednesday noon from 12 to 1 o'clock during Lent for the benefit of the workers in the downtown district of Chicago. The meetings will be held in Room 901 in the Masonic Temple, corner of State and Randolph streets, and the services will be conducted by prominent Lutheran pastors, taking for their texts the Seven Words from the Cross. This is the third year the Chicago League has conducted these meetings, and the prospects are that they will be as well attended this year as were the former series of meetings.

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Central Illinois District

—The first convention of the newly formed Central Illinois District League has been postponed until the 1st of May. The District is now under a temporary organization. Any communication may be addressed to the District secretary, Miss Gertrude Schulzke, Springfield, Ill.

—At the annual meeting of the Luther League of the First English Lutheran Church, Decatur, held February 3, the following officers were elected: President, Miss Mattie Keller; vice president, Mr. Earl Coble; secretary, Miss Florence Olson; treasurer, Mr. Osa Keller; organist, Miss Joyce Kohler.

MINNESOTA.

Twin City District

—On February 12 (Lincoln's Birthday) the Twin City Luther Leagues held their annual reception in the rooms of the United Church Theological Seminary (Norwegian Lutheran), at St. Paul, Minn. About 400 Leaguers were present and listened to an interesting literary and musical program.

CANADA

—The Luther League of St. Paul's English Lutheran Church, Morrisburg, Ont., Rev. J. C. F. Rupp, pastor, held its annual meeting at the parsonage, January 18. The annual reports indicated a prosperous and healthy condition of the League, showing an increase in membership and the most successful year financially in the history of the League, over $100 having passed through the hands of the treasurer. Of this amount $15 was contributed to the mission in Montreal, $15 to educate a girl in the Rajahmundry school, India; and the League has now pledged itself to pay $10 yearly to the support of a field missionary in Eastern Canada and Nova Scotia. The members are showing renewed vigor in increasing attendance and interest, so there is good ground for hope of making this a record year in the League's history. The following officers were elected for the year: President, H. Shennett; vice president, A. H. Casselman; secretary, Eva M. Casselman; treasurer, Louis Rupp.

General Secretary to Luther Leaguers

WHEN we crossed the river at Detroit, late in December, a dense fog lay heavily on the river. We were nearly half an hour in crossing. While the ferryboat was stealing through the bewildering fog the whistle was sounded frequently and a bell was rung constantly. Like a boat making its way through the confusion of a fog very many of our pastors have to be continually ringing the bell and whistling. For example, recently in riding in the cars we met the organist of one of our Lutheran churches. In the course of the conversation she said: "I think the Reformation a truly wonderful period. I love to read and study about it." This was pleasant to hear. But almost instantly came the questions: "But I have never understood one thing clearly; let me ask, Where were the Protestants, that Luther had to do so much alone? Did we not have a Bible until Luther came? Could not the Germans read their Bibles?" We had heard her pastor speak of our Lutheran history in her own church. But we tried to answer the questions and explain Luther's courageous deeds, and, becoming absorbed in the wonderful history that is ours, we rode past our station and had to walk some distance back to our destination.

This illustrates the importance of "line upon line and precept upon precept," and makes plain the value of the Luther League's educational system. The training imparted, and the knowledge of our Church's history and doctrines given in our Leagues is needed. It can only result in benefit to pastors and people.

On our desk are a number of Lenten programs, newspapers containing accounts of Luther League meetings and programs of Luther League conventions and rallies. We appreciate these kind remembrances by friends in different parts of our country. Our correspondence shows that already State and District officers are outlining their programs for the next conventions. They are making and trying to work out their plans. Extension committees are seeking to arrange conventions to organize District work. The activity is gratifying.

Among the letters on our desk is one from a League worker who writes enthusiastically of the District Convention he attended. To him, personally, it was a benefit, and, through those who attend, the convention was made most helpful to his local League. Too much stress cannot be placed on the value of the District work in sustaining interest in the State work, and in beneficial results to local organizations. One of the great values in District work is also in discovering and developing latent material. Some of the most efficient workers in the League today have been enlisted in the movement through the District Convention. It would be well to give more attention to the possibilities of District Luther League work.

A cheering item of news is Mr. Halstad's acceptance of the presidency of the Minnesota State Luther League. Minnesota has needed a strong helmsman. Mr. Halstad was originally a member of "The Church of the Covenant," Chicago, which has given us so many good Luther League workers. He was a member of the Chicago convention committee in 1896. He brings to his work in Minnesota, at a much needed time, fine business ability, zeal tempered with knowledge for his Church, and practical Luther League experience.

One of the results of the Canton Convention is that a metropolitan city is laying its plans and arranging to capture the National Convention in 1910. It looks as if the gathering of the Lutheran hosts was appreciated. Shall we not hear of others?

A short time ago we visited an old and a very large orphanage. Its history commences in a past century. The rust on the walls of the buildings and the worn pavements told of age. But the flowers and the luxuriant foliage of plants and trees gave its time-worn countenance the fresh bloom of youth. Here was the quaint old reception room; there was the roomy kitchen with its great ranges. There were several dining rooms and a number of dormitories with snowy white beds for the 900 children. We saw the boys and girls at work and at play. We heard the children sing. We stood in the chapel where the orphans lifted their hearts to the heavenly Parent who is ever mindful of their necessities. It was all very interesting. But we were attracted by the little girl, less than ten years of age, who accompanied the Sister and who acted as interpreter. Her hair was black as ebony; it was braided and tied with a dark colored ribbon behind her head. Warm, glowing black eyes lighted with their sparkling a sweet childish face. The little round, shapely figure was clothed in a coarse plain dress, but her simple ways and graceful manner won you at once. The soft tones of a well modulated and musical voice speaking correct, idiomatic English charmed us all with our little interpreter. A Lutheran lady, formerly a teacher in one of our schools, said as she took hold of the little girl's hands: "How does it happen you speak English?" With delightful naïveté came the answer from the child: "My papa talks English!" Of course, the little daughter must know and speak the language papa does. Then the lady observed: "You speak the English well," and the child replied: "Yes, ma'am; my papa does. He taught me how."

As we write today about the little girl who spoke papa's language, how we wish we might all learn our Father's language. What a spiritual power our Leagues would be! And, what a marvelous relation is that between the Church and her youth. There is an opportunity and a responsibility illustrated by the little girl who talked English because papa taught her. Appreciating this relation the League seeks to train and qualify the Church's children for usefulness in the Master's kingdom.

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A Fruitful Month

To us in our Lutheran Church, says the editor of *Lutheran Young People*, the season of Lent is specially significant, and our Church year culminates with Easter. It is, moreover the custom for our pastors to gather the young people into the catechetical classes before or about the beginning of the year, and after careful instruction in the saving doctrines of our Christian faith, to urge them to decide for Christ, and confirm them about Easter or Whitsunday. The time of ingathering for us is pre-eminently the Easter season.

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The Junior League for March

CORRESPONDENTS, ADDRESS REV. C. E. HAUPT, D.D., LANCASTER, PA.

Time is well spent in making ready, beforehand, for the coming meeting.

—

Rely as much as possible upon committee work. If a committee does nothing, change it.

—

The great query with each one is, or should be, What can *I* do?

—

The *greetings* at the *meetings* are alone worth the trouble of coming together.

—

Much depends on the loving and happy *spirit* in which the meetings are conducted.

—

It is well to study from time to time the suggestions furnished by the Luther League Badge. There are Bible truth, history, art, symbolism of designs, colors, etc., to be found there.

—

In the church, rather than outside of it, is the true sphere of the Christian's work.

—

Let us celebrate the three hundredth anniversary of the birth of Paul Gerhardt (born March 12, 1607) by memorizing and singing some of his fine hymns.

—

MEMORABLE MARCH DATES.

March 2, 1522—Luther left the Wartburg (where he had been concealed by friends) to return to Wittenberg.

March 3, 1861—Emancipation of the serfs of Russia was proclaimed by the Czar.

March 6, 1522—Luther silences the fanatical spirits at Wittenberg.

March 12, 1607—Birth of Paul Gerhardt, the famous Lutheran hymn writer.

March 21, 1685—Birth of John Sebastian Bach, the great musician.

March 29, 1907 (Good Friday), and 31, 1907 (Glorious Easter).

—

A March Motto: "He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of his treasuries." Ps. 135:7.

Or this: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Galatians 6:14.

—

As a traveler makes his journey successful by finding the way and keeping on, so the way to develop, as sons and daughters, is to get right principles and then keep on living them in the midst of the temptations and duties of life, in a busy, strenuous world.

—

The promises of the bright future in store for the Lutheran Church in America will be largely realized because the Juniors of our Leagues are being trained today.

—

Suggestions for furnishing a Junior League room:

Chairs that are low rather than high.

A square table.

Choice pictures.

A wainscoted wall.

A cabinet for books (libraries, topics, hymnals, reference works, etc.).

A secretary's drawer, with lock and key.

A cabinet for specimens from the Holy Land, etc.

A missionary map of the world.

A sand map or table.

A roll chart.

A clock.

A blackboard.

An organ.

A file of THE REVIEW and other appropriate literature of the Church and League.

—

Be systematic and thorough.

—

Forget not Paul Gerhardt.

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